

mat-weaver, Somavve who lived by pounding rice for wages, Maraiya the fire-wood seller, Basavanna the door-keeper, Bemanna the artisan, are among them. Equally remarkable is the number of women whose sayings are recorded. Gangambike, wife of Basavanna, and the wives of Maraiya., the fuel-seller referred to above, of Konde Manchanna and of Urilinga Peddie, other devotees who themselves recorded their experience, are here. Mahadeviakka, many of whose sayings have appeared, is easily the equal in point both of experience and expression of any woman who devoted her life to God. Muktayakka, Remmawe, Kalawe, another Remmawe and another Kalawe, Rechawe, Gangamma, Sister Nagayi, Neelambike, Bontha Devi, another Kalawe, Rekamma, Goggavve, Masamma,. Thayamma, Guddawe, Sathyakka, Remamma and Suvarna Devi are other names of women who made these sayings.

The sayings cover all phases of spiritual life. Here are words on the pervasiveness of God, on the difficulty of knowing the godhead, on the absurdity of claiming to have known the Unknowable as there is no knower when one has known Him, and on the inadequacy of a theory of the godhead like absolute monism. Here is acknowledgment of the gifts of Godr of the real and ultimate value of life on earth. Here is ridicule of worshipping an image as God or of relying on the symbol of the godhead,

divorced from
thought of what it means, to save.
Wholehearted
condemnation of worldliness delighting
in the
pleasures of the senses, hoarding for wife
and child,
covering its shame with appearance of
devotion and